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The closing lecture is on "The Certainties of Faith: the Catholic Church of the Future." The author ardently longs for church unity, but it cannot come through unity of organization or unity of opinion, but only through unity of heart.

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LEHRBUCH DER DOGMENGESCHICHTE. Von DR. REINHOLD SEEBERG, ord. Professor der systematischen Theologie in Erlangen. Zweite Hälfte: Die Dogmengeschichte des Mittelalters und der Neuzeit. Erlangen und Leipzig: A. Deichert'sche Verlagsbuchhandlung, 1898. Pp. xiv + 472. M. 8; complete, M. 13.40.

THIS volume completes the author's work on the *History of Christian Dogmas*. It is written in clear and easily intelligible German, differing favorably in this respect, like modern German works generally, from those which were written a quarter of a century and more ago. Hence anyone fairly familiar with the German language, and with the Latin, in which most of the quotations are given, will find no difficulty in the reading of it. It is, however, not a work intended for mere cursory reading. Its compactness and brevity make it a book for close and careful study rather than for rapid reading. The theologian will find it convenient, also, as a book of reference in his daily theological pursuits.

Professor Seeberg's work is, however, not a history of theological thought. With German theologians generally, he distinguishes carefully between theological doctrines and Christian dogmas. The dogma is a Christian doctrine clothed with the authority of the church. It is a biblical or revealed truth, discovered and defined, indeed, by the theologian, but afterward formally acknowledged, and accepted by the Christian community as an authoritative expression of its faith. Such expression may be given to it through the voice of a general council, as in the history of the early church; or by official action on the part of the hierarchy, as during the Middle Ages; or through the agency of Christian princes representing the church in a certain territory, as in the time of the Reformation. The dogma in any case is a revealed truth formally authorized and confessed by the church, or at least some part of it.

By means of this distinction the field of the history of dogmas is narrowed very much; for the views and speculations of individual

theologians come into consideration only in so far as they affected the development of publicly accepted dogmas. And the number of these is not very large. From the seventh century, the period with which this volume opens, to the beginning of the age of scholasticism, Gregory the Great is the overshadowing authority, by whom the Augustinian theology of the former period is transplanted, though in a seriously modified form, and made to be the faith of the western mediæval church. The controversies of this period, as Professor Seeberg shows, like those relating to predestination and the Lord's Supper, had their origin in the efforts to modify the Augustinian system.

During the first period of the scholastic age we have the great names of St. Bernard, Anselm, Abélard, and Peter Lombard, whose views are given with considerable fulness, and, as we believe, with entire accuracy, in this volume. In regard to Anselm's famous theory of the atonement the author makes the remark (p. 184), which is, indeed, contrary to popular theological opinion, but which we believe to be thoroughly justified by the fact, that "it is not correct to say that the fundamental thoughts of Anselm's theory have become the common property of the church." They were vigorously opposed by Abélard and others, and were never widely accepted in the mediæval church; and in the Reformation period they were transformed into the vicarious-punishment doctrine which is now, too, giving place to better views. In the second period of the scholastic age Thomas Aquinas is the great figure, and the volume before us gives an admirable exposition of the *summa theologiae*, as well as of the works of other great thinkers, in as far as they affected the faith of the time. It would be interesting here to refer to our author's discussion of the origin and development of some of the peculiar dogmas of the mediæval church, like those relating to grace (*gratia infusa*), merit, good works, indulgence, and the like; but our space forbids. One of the most interesting chapters of the book under notice treats of the decline of the scholastic theology, and of the religious and social crisis during the closing period of the Middle Ages, in which we meet with such keen and independent thinkers as Duns Scotus and William of Occam, and the "reformers before the Reformation;" and in which it is shown that the Reformation, when it came, was due no less to social than to religious conditions.

More than half of the volume under notice treats of the development of dogmas during and subsequent to the time of the Protestant

Reformation. In regard to this part of the volume there will probably be the most difference of opinion among Protestant theologians. They will not all agree with the author when he maintains that the Lutheran dogma is the most typical expression of genuine Christianity ; although few may care to dispute with him in regard to the commanding position which he assigns to Luther in the development of Christian doctrine. But when he holds that Lutheran dogma came to its relative completion in the Form of Concord, which by some has been declared to have been a *form of discord*, we imagine that even some Lutherans will shake their heads.

In giving the account of the rise and development of dogma in the Reformed church, our author asserts that Zwingli, contrary to his own express declaration, was in the beginning dependent upon Luther, and received his reformatory impulse from the latter, though he afterward diverged from him in a number of points, not to the improvement of his faith. This, according to Seeberg, is true also of Calvin and other reformers. There was one point, however, in regard to which all the reformers were agreed, and that was the doctrine of predestination, or of divine determinism. They were all determinists. What made them such was the fear of Pelagianism, or of the doctrines of work-righteousness and of salvation by *merit* in the Catholic system. But it has usually been said that Luther and Zwingli held to the theory of determinism only as a single conception by the side of other conceptions, which made it harmless, while Calvin made it the central principle of his theological system. This view, however, Professor Seeberg rejects. He maintains that the doctrine of determinism became central in Calvinistic theology only at the synod of Dort, and that the teaching of Dort and of Westminster is no more truly Calvinistic than it is Pauline.

The dogmatic development of Roman Catholicism, as Professor Seeberg shows, came to its conclusion in the Vatican council which declared the infallibility of the pope. There is a difference, however, in the sense in which Roman Catholic and Protestant dogmas may be said to be complete. The former are absolutely finished and incapable of further development, because of the quality of infallibility which is claimed for the church ; while the latter are only *relatively* complete, and hence must await further development in the future. The development of dogmas is a work that can never be absolutely completed, but can only be ever approaching completion. And as this work is the result of theological activity, the "evangelical church must ever

prize very highly a free theology, knowing that such a theology is called to the exercise of a vital function in the church of pure doctrine."

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THE GOSPEL OF THE ATONEMENT. *The Hulsean Lectures* for 1898-99. By JAMES M. WILSON, A.M., Vicar of Rochdale. New York: The Macmillan Co., 1899. Pp. 165. \$1.

THESE lectures are the result of their author's conviction that "in the theory of the atonement, in the thought of Christ's work for us, which ought to be the foundation of Christian faith and its greatest charm, lies at the present time the greatest obstacle to that faith."

He means that the traditional, orthodox view of a substitutionary expiatory power in the cross to propitiate divine justice and thus reconcile God and man is so repugnant to the modern mind, and so inconsistent with the spirit of the gospel as now recognized by the church, that it must be abandoned if the world is to be reached by Christianity in these times.

He admits that the terms and figures used to describe the modus of the atonement favor the objective transactual view. But "it is vain to quote texts." The "altar imagery" of the Jews was necessary at the time to convey the ideas of redemption, but our present point of view forces us to new interpretations. The New Testament writers spoke the language of their day; but the Greek school of theologians who followed the apostles confined themselves to the spirit of the word rather than the letter. It was what Christ does in us, rather than what he has done for us, which they apprehended and formulated.

With Augustine the western mind, trained in the forensic school of Roman law, entered the arena, and thenceforth constructive theology became the rule. To this formalistic method we owe the severities of the faith which are now at last being outgrown. The subjective tone and trend of modern thought, the habit of looking at truth through the medium of life and its processes, has irresistibly moved Christian thinkers to a corresponding treatment of the mysteries of the cross.